223.5

A SERMON FAITHFVLLIE and trulie publiſhed:

According as it was preached at the Courte, at Greenevviche, *the Twesday in Easter weeke,* before the Right honorable *and diligent Auditory.*

By M. Peter Wentworth, Parson of *Much-Bromelie in Essex, and chaplaine to the Right honorable, the L. Darcy.*

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The Methode of this Sermon.

THE Propoſition of the firſt parte: Princes muſte bee ſtudious of the word, whereby to attaine ſpiritual wiſedome.

1. Godly Princes were ſo ſtudious of the word, as they vſed it as a Lanterne and lighte, and a counſeller in all their wayes, leaſte they ſhould ſtraie: becauſe our reaſon is blinded.

2. But Princes becauſe of their honorable Miniſtery ſoughte chiefly for diuine wiſedome, to miniſter right and equitie.

3 And ſo requiſite was diuine wiſedome for the Princes, as God accepted and approued their lawfull petitions.

4. And vnder ſuch vertuous kings, the Cities and people proſpered, and all men clapped their hands, and Gods Church flouriſhed.

5. The dignitie of the Godly Kings ſtood in the obedience of the worde, by which they ſhould make their power ſubiect to God.

6. The Papiſtes did iniuriouſly therefore both vnto the Prince and people, when they deprined them of the beneſite of the word.

7. *A confirmation of their authority from the 78. Psalme.*

8 *An exhortation from S. Gregory, out of Epist. 59. ex Regist. Epist. 9. lib.*

9 *And finally an application of the whole parts to our Maiestrates and gouernours.*

THe Proposition of the seconde part: Godlie Princes must expresse to the Church a filiall feare and reuerence of God.

1. *So they must vse a severity, with their princely power.*

2. *A lesson to priuate men and Magistrates.*

3. *A praise of the feare of the Lord: with a conclusion.*

Charitas omnia suffert, & meliora sperat.

Pſal. 2. verſe 10. 11.

10. *Be wiſe nowe therefore, O yee Kings: be learned ye that are Iudges of the earth.*

11. *Serue the Lord in feare: and reioyce vnto him with reuerence.*

THis excellent Pſalme (Righte honorable & deare Chriſtians) moſt fruitfully compyled and made by the Princelie Prophet Dauid, in the manie aſſaults and conflicts of his enemies, conſiſteth vpon three partes. Firſt, he ſhoweth in the condition of his owne perſon, being the ſacred and annoynted king of

God, what ſundrie troubles, tumultes, conſpiracies, wicked practiſes and treaſons, are incident and attempted againſt them, whome God ſetteth vp to rule his Church. All which heapes of miſchiefes the Lorde of his goodneſſe ſoone maketh voide and fruſtrate, and derideth the contemners, and iuſtlie puniſheth them, in the wiſedome of his time. Which comfortable part in the ſtrength of Princes in their lawfull kingdomes, is conteyned before to the 7. verſe. Secondly he prophecieth in this Pſalme, of the ſtability & aſſuredneſſe of his kingdome, ſeeing it is erected by God. Which kingdome therfore ſhall floriſh, notwithſtanding his many aduerſaries. And king Dauid, beeing a liuely type and figure of Chriſt our heauenly and ſpirituall king, declareth eſpecially the aſſuredneſſe and perpetuitye of Chriſts kingdome and Goſpell, & the ſucceſſe therof, which ſhalbe ſpread abroad throughout all nations, notwithſtanding the aſſaults againſt the ſame: as is ſaid by our Sauiour in Mathew 16. which parte is conteyned to the tenth verſe of this Pſalme. And now thirdlie and laſtlie, the

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Prophet heere in this texte, and in these 2. verses, first counselleth all godly kings and magistrates to bee studious of the word of the Lorde, and in their gouernement to submitte themselues to God his word, and to his spirituall regiment, and to labour aboue all thinges for spirituall wisdome, whereby they may differ from other wicked and prophane Princes, and make their realmes and subiectes happy: which godly exhortation to Princes and rulers, he comprehendeth in these words *Intelligite & erudimini reges, &c.* Be wise O ye Kinges, be learned yee that are iudges of the earth. Secondlye the Kinglye Prophet declareth, with what affection their wisdome and studies must bee exercised (that is) in a religious, and in a filial feare and reuerence of GOD, which is taught in these wordes, *Serue the Lorde in feare, &c.* Of which parts I am to speake, in their order, as God shall enable mee, in truth and sincerity.

1. To the first poynt or part (therefore) of this text, where I must entreate of the obedience of Godly kinges and Magistrates vnto Gods word, and to the re-

giment thereof; in which they were so ſtudious and diligently exerciſed, that by it, they levelled al their actions, and from it proceeded their iudgementes, not digreſſing from the ſame in any thing at any time. But the ſame worde, they haue ſet before them alwaies, as a lanterne and light, leaſte they ſhould ſwerue from the truth, wiſdome, and will of the Lord. As this obedient King Dauid profeſſeth in the 119. Pſalme. *Lucerna pedibus meis verbum tuum, & lumen ſemitis meis*: Thy word is a lanterne vnto my feete, and a light vnto my pathes. For all men in this vale of miſerie, through the fall of our firſte Parent, and thorow our naturall concupiſcence, do walke in great darknes of their ſinnes, and eſpecially the Princes of this worlde, who are hampered with many ſnares, and compaſſed with many daungers. And therefore as wiſe men in darkneſſe couet the light, leſt they ſhould wander into perils: So godly Princes and rulers (eſpecially of others) haue ſought vnto the word, leſt they ſhould ſwerue from the law and will of the Lorde. For if the ſtudie of the worde, for a rule of obedience

ence, do belong vnto all men, to whome Christ saieth in Iohn chap. 5. *Scrutamini scripturas*, search the scriptures; then most especially to Princes and Magistrates, vpon whose shoulders, the burthen and waight of whole realmes is laid. As Chrisostome for that purpose saith vpon Mathew cap. 1. hom. 2. *Qui enim versantur in medio, & vulnera quotidiè accipiunt, magis indigent medicamine*, For those which are set in the brunt, and receiue dayly woūds do chiefly neede the medicine. But so are kings and Magistrates placed in chiefe place, against the assaultes of the whole world, and the flikering and deceitful entisements therof: and therfore they neede chieflie the helpe, medicine, and wisdom of the word. For otherwise, euen as Samson, hauing lost his eies, was ledde into perill, as in Iudic. 16. cap. So Princes hauing want of the worde, shall runne deceiptfully euen as other men, vppon the rocke of their sins, into which, the wisedome of the flesh hath desired to leade them. As Saint Gregory saith in his moral exposition vppon Iob. cap. 6. *Quemadmodum Sampson amissis oculis ad molam deputatus*

tatus est: ita peccati consuetudine mens cæcata, nescit quò vadat, sed libenter illecebris se subdat: But euen as Sampson hauing loste his eies, was set vnto the mill: so the minde being blinded through the custome of sinne, knoweth not whither it wandreth, but willingly yeeldeth it selfe to flickering and deceitfull entisementes to her owne destruction. So the blinde minde of man, must be lightned with the lanterne of the word of God: and counselled thereat, in the darknesse thereof. Wise Princes (therefore) haue receiued the word, as their counsellors in al perils and doubts: as Dauid saieth in Psal. 119. Thy testimonies are my delight, and my counsellours. So that euen as wise men, in doubts and difficulties, will not leaue their faithfull counsellers: so wise princes and Magistrates, in all their aduertisementes, haue their refuge vnto the worde of God. By the same, *Tanquam ex ore Dei*, euen as by an Oracle from God, they reformed (in their state) those things which were amisse: there tooke they their healthfull counsels, there layed they the foundation of their labours, as vpon the sure

ſure rocke, that they might ſtand, and not fall. As is to be ſeene in the godly hiſtories of the Scriptures, in the practiſes of Solomon, Ioſaphat, Ezechias, young Ioſias, and other of the vertuous kings, in their care ouer Gods church, and in the reformation thereof, and in the weeding out of wickedneſſe, howe they had their recourſe to the booke of God. According to the commandement giuen vnto godly kinges and Magiſtrates in Ioſ. cap. 1. Let not the booke of the law departe out of thy mouth, but meditate therein daie and night: that thou maieſt obſerue and doe according to al that is written therein. As he had ſaid there to Ioſua, his capteine ouer the Iſraelits his people, Turne therefrom neither to the right hand, nor to the left, that thou maieſt do wiſelie in al that thou takeſt in hand. And in Deut. the 17. hee thus ſpeaketh to his Prince and king, when he is ſet vpon the ſeat of his kingdome, hee ſhall write him out a copie of this law in a booke. And it ſhall be with him, and he ſhall reade therein al the daies of his life: that he may learne to feare the Lord his GOD, and to keepe all

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the wordes of this law, & these ordinaunces for to doe them. That hee turne not from the commaundement, to the right hand or to the lefte. Lo, the wisdome of godlie Princes, must be reaped from the word of the Lorde onelie. For touching the force and instruction of these words, *Intelligite, & erudimini*: Bee wise, and vnderstand: *In quibus*, In what things (saith Augustine) *scil. in lege & verbo Dei, non in legibus humanis aut Philosophorum, vbi est nulla sapientia.* That is to say, In the law & word of God: not in the Lawes of Nations or of Philosohpers, where there is no wisdome (that is) which is diuine and founde, but in the word of God. Therefore S. Paule saith to the Corinth. epist. 1. cap. 1. I will destroy the wisedome of the wise, and cast away the vnderstanding of the prudent. Where is the wise? where is the Scribe? where is the disputer of this world? Hath not God made the wisdom of this world foolishnesse? That wisdom therefore and vnderstanding, which is diuine and heauenlie, and sought in the booke of God, is sound, perfect and full: all other wisedome of men vanisheth;

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which is not founded on the word: and is as to knowe nothing. According to these old worne sentences: *Plurima scire sine Christo, est nihil scire. Christum si bene scis, satis est si cætera nescis.* To know many things without Christ, is to knowe nothing; If thou knowest Christ well, it is enough if els thou knowest nothing. For Christe is the wisdome of God, and the Gospell is the wisdome of Christ, and is not founde among the wise men of the world. As S. Ambrose that auntient father saith *ad Gratianum lib. 1. cap. 5. Non quæro quid eruditi Philosophi dixerunt, sed quid agunt, &c.* I demaunde not what the learned Philosophers haue said, but what they do: They are forsaken & left alone in their scholes: Men beleue not the learned Philosophers they beleeue the vnlearned fishers. These thinges haue I said (saith he) that ye loath not the wisdome of the worde, and the hearing and the reading of the sacred scriptures. The studie and wisedome of Princes and Magistrates therfore is (I say) in the word of God being the wisdom of God; vppon which all their other lawes muste depend, and be firmely grounded,

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and by the word of God muſt be examined and tried; as the goulde from the droſſe, is tryed by the fire and furnace.

2 In which worde, vertuous Princes and Magiſtrates were the more ſtudious and vigilant, becauſe not man but GOD had exalted them to thoſe royall ſeates, euen as it is in the Pro. cap. 8. *Per me reges regnant, & Principes conſtituunt iuſta: Per me Domini dominantur, & regnant omnes iudices terræ*: By mee kings raigne, and Princes make iuſt lawes: by me do the Lords gouerne, and all iudges of the earthe doe raigne. And againe in the 75. Pſalme, the Prophet hath theſe wordes, verſe 6. and 7. Set not vp your horne on high, & ſpeake not with a ſtiffe neck: for promotion cõmeth not frõ the eaſt, nor from the weſt, nor yet from the ſouth. In which ſeates, that they ſhoulde learne to walke in his wayes, as he commaunded vnto his kings he hath adorned them alſo with his owne name and honour: of whome he ſaith by his Prophet in the 82. Pſalme, *Ego dixi, dij eſtis.* I haue ſaid yee are Gods, and ye are all the children of the moſt higheſt, But

is Arnobius that auncient expositor saith vpon that place, *Hoc speciale Dei est: vnus est enim Deus, & dicitur tamen homini.* This saying is proper and peculiar vnto God: for there is but one God, and yet it is attributed vnto man. As also he alleadgeth there the saying of God to his seruãt Moses, in Exod. 7. *Dedi te Deum Pharaonis:* Moses, I haue made thee Pharao his god. And of whom, in respect of their honour & wisedome, it is prouerbiallie spoken: *Homo Homini, Deus,* One man is vnto an-other (as it were) a God. Not that they should, now hence-forth, rule after their owne wills, & so doo what they list: Of whom it might be said & verified: *Stet pro ratione, voluntas:* Let our will stande in stead of a lawe & reason: neither that they should swell through their proud titles; As didde first Caius Caligula, among the Romaines, proclaiming himselfe a God; neither to bee like vnto Diocletian after him, or vnto Domitian the sonne of Vespasian, *Qui statuas suas in templis posuerunt adorandas:* which proud Emperours swelling in pride, did set vp their images in the temples to be worshipped as gods.

But

But that they ſhoulde bee well aduiſed of their honourable ſeates, and great charge and ſo much the rather (ſeeing God and no man had exalted them) haue councell of the Lord in his word; to obteine godly wiſdome and knowledge, and to walke ſincerely after his will, to iudge betweene right and wrong, good and euill. Euen as king Solomon profeſſed, that it was not his proweſſe, nor wiſedome, which was then great in Solom: (though afterward encreaſed) nor his inheritaunce, though he were the next of Dauid; but hee onelie exalted him, of whome he ſaieth, *Per me Reges regnant*, By me kings raigne. And in reſpect of his kingly charge, to which god and not man had raiſed him, he craued a prudent heart, and diuine wiſedome; ſuch as God, in the ſtudie of his woorde, and thorow his holy ſpirite, had giuen to Dauid, as is read in the 3. of Kings cap. 3. Nowe, O Lord my God, it is thou that haſt made thy ſeruaunt King, in ſteede of Dauid my father. Geue therfore vnto thy ſeruant, an vnderſtanding heart, to iudge the people, that I may diſcerne betwixt good and bad. Lo thus Solomon and the godlie

godlie kinges, preferred the diuine wiſdome of God, and a ſincere diſcretion in his iudgements, drawne from the knowledge of his law: before long life, their riches, or honour, or the ſoule or victory of their enemies. Becauſe ſincere iudgement towardes all perſons framd acording to the word of God (from which they might digreſſe) beſeemed the kings and Magiſtrates of God.

3 And the Lord ſo requireth the Diuine wiſedome of his Princes, as that he neuer deſpiſeth their lawfull requeſtes: but this prudent petition of Salomon pleſed the Lord. And becauſe he cheiflie preferred Cœleſtiall wiſedome, God gaue vnto him wiſedome and vnderſtanding exceeding much: and a large heart, (ſaith the Hyſtorie) euen as the ſand that is vpon the Sea ſhore; that is, to diſcerne plentifullye of all thinges, and to diſcourſe & diſpute of all thinges wiſelye. So that Solomon his wiſedome excelled the wiſe dome of all the children of the Eaſt coūtrie, and all the wiſedome of Egipt: for he was wiſer then all men; as his Prouerbes & his, Songes, & his cœleſtiall Eccle-

ſiaſtes, and his profounde Iudgementes do euer-laſtinglye witneſſe of him. For ſo doothe God illuminate their mindes, with his cœleſtiall wiſedome, which ſeek vnto him faithfullye. As it is written, in Iames cap. 1. If any man lacke wiſedome, lethim aſke it of God: *Qui dat eam omnibus benignè*, which geveth it, to all men, courteouſlye, and freelie; and it ſhal be giuen him.

4 And whileſt the Godlye Kinges in this manner ſought the Lord, and endined them-ſelues to his heauenlie will, expreſſed in his word; vnder thē, the ſtate, people, & Cities flouriſhed, clapped their handes &rejoyced. As is in Proverb. cap. 11. *Cùm florent iuſti, gaudet Ciuitas: beneſtione enim rectorum fortunatur Ciuitas*; when it goeth well with the righteous, the citie is merie: for in the wealth of the iuſt, the citye proſpereth; by their counſelles, equitie, aud iuſtice. For theſe godlye and wiſe kinges exequuted right vnto all people: as it is ſpoken of David, *Reg. 2. cap. 8.* Dauid raigned ouer all Iſrael, & executed right, and iuſtice vnto all his people. Of whoſe vprightneſſe it is alſo writ-

written in Pſal. 7. & 8. That as God preferred him to be his king ouer his people: ſo he fedde them with a faithfull & true heart, and ruled them prudentlie, with al his power. And in theſe golden & happie daies, dwelt euery man without feare vnder his vine, and vnder his fig-tree: without oppreſsion, robberye or wrong And the houſe of God, and his Church flouriſhed; as is ſpoken of Salomon 3. Reg. 3. cap. 4. & els-where. Thus the Lorde bleſſed his godlye Kinges, and likewiſe his Maieſtrates & Iudges, with much wiſdome, wealth, & proſperitie, and with the good hartes, & prayers of their ſubiectes, and with happie ſucceſſe of al their labours, who ſubmitted themſelues to the wſdome of his worde, according to that is written in the Goſpell of S. Mat. cap. 6. v. 33. *Quarite primò regnum DEI, &c*, ſeeke ye firſt the kingdome of God, and the righteouſneſſe thereof, (that is, vprightnes, iuſtice, equitye, &c) and all things ſhalbe miniſtred vnto you.

5 And indeed this is the chiefe duetie, wiſdome and fœlicitye of Chriſtian princes and Magiſtrates, and thus excell

they the heathen kings, to bee ſtudious of the woorde of the Lorde, that they ſo waite vpon the word, as they make their power a handmaide to Gods will, by the direction thereof. As that auncient father Auguſt. writeth in his booke *De ciuitate Dei, lib. 5. cap. 24.* in the ſame argument. *Quæ ſit Chriſtianorum Imperatorum vera fœlicitas.* Wee call not them Chriſtian Emperours happie (ſaith he) becauſe they haue ruled long, or haue ſonnes after them to rule, or haue ouerthrowne their enemies, &c. *Sed fœlices eos dicimus, ſi ſuam poteſtatem ad Dei cultum famulam faciunt*, But them do we cal happie which haue made their power and aucthority a handmaide, to ſet foorth the honour of God. This is the ſeruice of his kings, and their prerogatiue, in whome the law of God, which is hid from the heathen, is their light and rule, and therefore they muſt be exerciſed in the word.

6 The Papiſtes therefore haue committed great wickedneſſe, when they very lewdlie depriued not onely the people of the worde, but Princes alſo from whome the light ſhould ſhine and ſhow

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to others. But so they very negligentlie prouided for both sortes, keeping the word from the common people, because it was too difficult and intricate for them as they said. Yet Chrisostome saieth that the lawe and the Prophetes, are familiar to all men. *Quæ certè, & seruo rustico, & viduæ, & puero, & erudito, & satis rudi, facilia ad intelligendum sunt, & prorsus exposita*, which are easie to be vnderstoode, and are whollie laid open, both to the countriman and to the widow, and child and to him that is newly instructed, and to him that is very rude and ignoraunt. In Mathew chap. 1. Hom. 1. And which singuler benefite of his scriptures translated into our mother tongue S. Augustine in the 105. Psalme commendeth in this sort: *Habemus Dei beneficium, qui Scripturas suas in multis linguis esse voluit*: we haue receiued the benefite of Gods goodnesse who hath pleased to haue his scriptures translated into many tongues. There speaking of an ambiguous worde of the scripture. And howe the Scriptures haue profited the common sort, Princes courts nowe do beare witnesse: seeing nowe of

many Princes Courtes, it may bee saied, which was written by Eusebius of the Emperour Valerianus. *Valeriani aula, est iam Ecclesia Christi*, Valerian his Courte is now become the Church of Christ. So such is the loue of christianitie, and of the knowledge of the scriptures, that of this honourable court, where before the commō sort especially haue passed their time in ribaldrie, and vnseemely talke: now may it bee saide of all persons, This courte is become the church of Christ. It was the enuiousnesse therefore of the Papists that depriued the common sort, of this kindnesse of God. And vnto the Princes (saie they) the studie of the word appertayneth not, who are occupied in more serious and waightie matters: but they may commit their causes vnto their Priestes, and their saluation vnto their prayers. When wee yet haue seene from Chrisostome, that therefore they muste the rather labour in the word, *Nam versantur in medio*, For they are set in the brunt. And when we haue heard that they are commaunded by God, that the law should be their study day and night; so that

that they digreſſe not from the ſame, becauſe hee hath ſet them in their ſeates to aduaunce his honour, to whome the charge of his people is committed. The obedience therefore of godly Maieſtrats is ſuch, as they muſt be vertuouſly enclined to the hearing of Gods worde, and daily ſtudie thereof. For howſoeuer the Papiſtes would deceiue Princes and Magiſtrates, to keepe them in ignoraunce and ſlothfulneſſe: yet Auguſtine ſayeth that they are ſhameleſſe men, which ſo dally with Princes, which ſhould thus ſay vnto them (ſaith he) *Nolite curare in regno veſtro, à quo tueatur vel oppugnetur eccleſia, non ad vos pertineat quis ſit religioſus.* Take no care in your kingdomes, of whome the church is either defended or oppugned, it appertayneth nothing to you who is religious. Thus woulde they haue drawen Princes vnto ſecurity, and vnto a negligence in good cauſes, which they muſt haue left only vnto their prieſtes: when as the Prophet exhorteth thē, *Intelligite, & erudimini. &c.* Bee wiſe yee kinges, be learned ye that are iudges of the earth: that is, as ye haue hearde ex-

pounded, in the wiſdome of the Scriptures, and in the care of Gods matters, and his ſeruice which they may not neglect. For now was it comming to paſſe that Eſay bleſſedlie prophecied of, *Et erunt Reges nutricij tui, & Reginæ nutrices tuæ*, Kinges ſhall bee thy nurſing fathers, and Queenes thy nurſing mothers. Thus doth God nowe bleſſe his church, and the members thereof, through the care, ſtudie and religiouſneſſe of his Princes, and Magiſtrates, whome hee hath called to the profeſsió of his glorious Goſpell.

7 And now, bicauſe the time draweth awaye (in which it becometh me to keepe a meaſure. in this place) whatſoever I had therefore gathered to minde whereby to haue amplified this exhortation of Dauid more at large; that Princes ſhoulde bee ſtudious of the ſcriptures, & take a care in cauſes Eccleſiaſtica'l: I will verifie onely (becauſe I wil be now ſhort) from an expoſition in the 78. Pſal. where we finde, that this is the commendation of Kinge Dauid; that God louinglye exalted him to the throne of a Kinge,

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cuē from the silly shep-fold: to feed Iacob his people, and Israell his owne inheritance. So note there the chief propertye of this King, *Vt pasceret, potius quám regeret*: that he might feede them, rather thē gouerne them. For a godly king is not onelie *rex populi*; a king ouer his people, as the Heathen Kinges and Emperoures are: but rather *Pastor populi*; a sheepeheard and Teacher of his people, as onelye the godlie Kinges are; by the pure milke of Gods word, by them maintained, & established, and through their Edictes and Lawes published, in their wisedome and Princelye power. Which spirituall duetie if it were not laid vpon them by the word of God; then the Prophet should exhort them heere in vaine: Bee ye wise, ye Kinges; be yee learned, ye Iudges. For prophane Kinges respect the wealth, riches, and honour of their subiects: they must respect their wealth and soules also.

8 And now to end in one worde: to moue the harts of English Magistrates to the care of Gods church, and of his people committed to their charge, I wil only e recite the wise exhortation, that S. Gregory

gorie geueth Aldiberga, Queene of England in the behalfe of her husband, King Aldibertus; as it is founde in the booke of the Register of his epist, in his 9. booke & 59. Epistle: whose wordes vnto the Q. Aldiberga are these. *Qui, post terrenam potestatem, regni cælestis gloriam cupit acquirere; ad faciendum lucrum Creatori suo, debet enixius laborare, &c.* Hee that seeketh to attaine the glory of the heauenlie kingedome, after this terrestriall dignity and power, ought to labour painefully to make a gaine vnto his creator, &c. But what gaine? The scope of the epistle is this, the same Gregorye surnamed the great, coũselleth that godly & deuout Q. (being forward in the Gospell) that her husband Aldibertus king of England, in hope of his owne heauenly saluation, do winne also his subiects vnto christianity: then should he gaine vnto the Lord, as it is the duetie of a Christian king, that his minde be enflamed (as he saith) *pro subiecta sibi gentis plenissima conuersione*: for the ful conuersion of his people and subiectes. So that as God had begunne to sowe the seede of his truth among them: Now by

the

the carefull miniſtery of the King, they might be whollie wonne vnto Chriſt. Thoſe ſhould hee gaine vnto the Lorde, who are ſo deare vnto him, beeing ſo precioufly redeemed. For this was the care of all the godly kinges in the Primitiue Church, to encreaſe their ſubiectes vnto the Lord: rather than caſtles cities, dominions, or riches vnto their ſubiectes.

9 And therefore, I humblie and lowly beſeech you (ye honorable Magiſtrates and Gouernours) perſeuere in the courſe which yee haue taken in hande, hauing laide your foundation vppon the ſure ground: be carefull ſtill of the Lords labour, that aboue all thinges your ſubiectes be ſpirituallye edified and taughte. Then ſhall you in your ſtudies pleaſe the Lorde, then ſhall the people and cities flouriſh vnder you, all men ſhal clap their hands in your welfare: God ſhall geue an encreaſe of your wiſdome, and your fame ſhalbe immortall in Gods church. Our plentifull bleſſings both ſpirituall and temporall, which wee haue receyued vnder our prudent and learned SOLOMON, our

our gracious Queene, and vnder you her godly and carefull Magiſtrates, wee do with one mouth confes and acknowledge: For the which the Lord rewarde and bleſſe you euerlaſtingly in his bountifull mercies: and make vs of all ſortes more thankfull of your ſtudious, godlye and painefull labours: and more reuerent and obedient, to GOD firſte and chiefly, and to her excellent Maieſty, and to you her honorable Magiſtrates nexte, as a true Chriſtian duetie, wroughte in our heartes thorow Gods holie ſpirite, doth entirely bind vs, for his Chriſts ſake. Amen.

1 And now (Right honorable and dearlie embraced in Chriſt) as tyme will ſuffer mee, yet further a word or two, in the 2. parte of my text; which declareth, with what affection, Godlye Kinges & Maieſtrates muſt exerciſe their ſtudies in the government of their ſubiectes, cheifly about Gods matters: that is, ſo that they declare, & manifeſt vnto the church, the filiall, reverent, & obedient feare of the Kinges of God, and

of

of his children. And firſt to applye the expoſition of Auguſt., that painfull father of the church, of theſe words: How do Kinges (ſayeth he) ſerue the Lord in feare and reuerence? *Niſi ea quæ contra iuſſa Domini fiunt, religioſa ſeueritate prohibendo atque plectendo.* But in prohibiting and puniſhing with a religious ſeuerity thoſe things which are committed againſt the Lords commaundements. For (ſaith he) *Aliter enim ſeruit quia homo eſt, aliter etiam quia & Rex eſt:* One waie ſerueth hee, in that hee is a man, and an other waye in that he is alſo a king. A king, as hee is a priuate man, muſt ſerue the Lord in feare for thoſe which do loue the Lord, do reuerence and feare his holy name: but as he is a king, he doth that ſeruice whiche none other can performe. *In hoc enim* (ſaieth Auguſtine) *Seruiunt Domino Reges, in quantum ſunt Reges: Quum ea faciunt ad ſeruiendum illi, quæ non poſſunt facere niſi reges:* For neerein do kings ſerue the Lord, in ſo much as they be kings: when as they doo thoſe things in his ſeruice, which none can do but kings.

2 From which expoſition of the father

ther, two thinges mighte bee fruitefullie taught (if time might ſerue) the one, that priuate men (of what wiſdome ſoeuer) are not to remooue ſundry things, which might lawfully grieue and offend them, but that therein they muſte patientlye waite vpon God, and the inclination of their Princes and Magiſtrats, whoſe harts God hath in his hande, as in Pro. 21. 1. The kings heart is in the hand of the lord as the riuers of waters, he turneth it whither ſoeuer it pleaſeth him. And whome therefore wee muſt ſtrengthen in a chiefe duety, thorow our prayers, as S. Paule teacheth vs in the 1. to Tim. cap. 2. *Adhortor ante omnia, vt fiant deprecationes, &c.* I exhorte that eſpecially ſupplications, prayers, interceſſions, and giuing of thankes be made for all men, for kinges chiefliе. The other thing that wee may be taughte from that ſaying of Aug. is, that Princes and Magiſtrates muſt labour for a modeſt zeale, to remooue thinges iuſtly offenſiue, when they ariſe at any time: becauſe in them the power reſteth, and to their handes the cauſe is committed by the godly. Wiſe men, modeſte, and zealous

ious, are to perſwade them onelie. They are onely to command and reforme: but in their negligence, they muſt be admoniſhed, when the time dooth iuſtly offer: leaſt they beare the ſword of God in vain to kindle his fury againſt them. For godly princes, muſt bee endued with godlye ſeuerity and zeale, chieflie in Gods cauſes. For ſo ſerue they the Lord in feare, as the holy Ghoſt heere counſelleth them. Which ſeuerity (framed vnto al modeſty) when it ſhall faile in them, in any tyme conuenient, is abſurd. As Auguſtine ſaieth in reaſoning of the chiefe condition and property of a religious king in his booke *de duodecim abuſionum gradibus, 6. gradu*, where hee teacheth that a godlye prince or magiſtrate muſte labour to bring in awe his ſubiectes by his ſeuerity againſt the tranſgreſſors of Gods law: So that the Prince alſo, bearing the crowne and ſworde, hath *Rigorem aut vigorem virtutis*, a rigor and ſeuerity ioynd with his power. And otherwiſe, a Prince, or ruler wanting this zeale, ſeueritie, ſtudie, and care is Rex *aut Dominus ſine virtute*, but a ſhadowe of a gouernour, beeing (as it were)

were) king without power. And this Augustine calleth there absurde, when his severitie, studie, and care of Gods glory shall faile, sith hee beareth the scepter to subdue the vnrighteous. And in whiche thing when they shall vse a godly severity (as cause shall serue) it shal remoove farre from their sacred persons, all hipocrisie, and shall declare to the eies of all men, their due reuerence, and feare of GOD. Otherwise they are voide of the feare and reuerence of God. But of this severity to be expected from them, which are now in authoritie any wayes, I am not to vse any iuste reprehension at this time (in the carefull dayes of our painful Magistrats) except I would become *Alter Momus, cui nihil placeat*, an other fault-finder, whom nothing may please. But I am onelie (by this texte) to admonishe them which are Magistrates, vnto a godly severity, and to shake of their security, when cause is iustly ministred: for that this severity is euer ioyned to the feare of the Lord: and they muste serue the Lorde in reuerence and feare. For this exhortation of Dauid here vnto Magistrates, in the summe *est*

Hipotheſis

Hypotheſis, of which both partes muſt bee verified of them, in this manner. The magiſtrates are ſtudious of the worde of the Lord: then the Lorde hath bleſſed them with reuerence and feare. The Magiſtrats do feare and reuerence the Lord: then are they ſtudious and painefull in his worde. In the whole of which exhortation, I haue vſed words inough vnto your prudent and godly eares; that ye be ſtudious of Gods will, and vſe a ſeuerity (in al cauſes miniſtred vnto you) vnto GODS glory.

But now (if I were not to finiſh my text, becauſe of the tyme) I ſhoulde in order commende vnto you, this ſinguler vertue of the feare of the lorde, in which I will vſe but few wordes. Which vertue, how cheiffe & principall it is, Kinge Salomon (a meete ſchoole-maſter of the feare of the Lord) teacheth in Proverbes cap. 1. *Quod initium ſapientiæ, id eſt, Prima ianua Diuinæ inſtructionis eſt, Timor Domini.* The feare of the Lord is the beginninge of wiſedome, that is, the firſt parte or introduction vnto diuine and heauenly inſtruction. And therfore king Dauid likwiſe

wise skilfully frameth this vertue, The feare of the Lorde, to his exhortation to wisedome in the 111. Psalme. The feare of the Lord is the beginning of wisdome a good vnderstanding haue all they that do thereafter, as the praise of it endureth for euer. Whiche vertue (The feare of the Lord) is the wel-spring & head of all other vertues; *Et radix diuinæ sapientiæ*, and the roote of heauenlye and true wisedome, As Ecclesiast. saith, in cap. 1. The feare of the Lord is the roote of wisdome. Which particuler vertues, to be drawen from the feare of the Lord, I had in my memorie collected from Ambrose and Ciprian, two graue fathers: but for breuitye, I doe lette passe their sayings. All which particuler vertues, Eccles. likewise imputeth to this Capitall vertue, ca. 1. where he saith: The feare of the Lorde is the right seruice of God, that preserueth & iustifieth the heart, And let this suffice nowe, in the praise of this vertue, that leadeth vs to all obedience. For Iob was said, to feare God: & therefore he was an vpright & iust man in al his waies. Which feare of the Lord, what it is; Saint Gregory

gorie, to the ſame effect, from that Place of Iob expoundeth: That it is, *Praterire nilla, qua facienda ſunt:* To lette paſſe nothing, which ought to bee done. which he confirmeth like-wiſe from Eccle. cap. 7. *Qui Deum timet, nihil negligit:* He that feareth God, neglecteth nothinge of his lawe. And the feare of the Lord is a bridle that wee incline not to ſinne: for theſe thinges concurred in Iob, becauſe he feared the L. that, as he was vpright & iuſt; ſo like-wiſe, (ſaith the Scripture) he eſchewed evill, that is, ſinne. So beholde, they that feare the Lord, doe make an introduction vnto his wiſedome: they are ſpurred forwarde to Godlye obedience, & they are bridled in the courſe of ſinne. Which ſinguler vertue of the Feare of the Lord, the Lord therefore worke in our hartes, in our ſeverall callinges, to ſette forth his praiſe, with ſeuerity & care, throgh the working of his holy ſpirit, for his Chriſtes ſake: To which three Perſons & one God be geuen all praiſe, & honour nowe & euer. Amen.

FINIS